The Gift of Liberty

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Lutheran Herald

July 5, 1960 • Vol. 44 • No. 27

INDEPENDENCE DAY

By Edwin T. Dahlberg

On Independence Day of 1960 most citizens of the United States can truly and appropriately thank God for life, liberty and the pursuit of happiness, and can rejoice that liberty includes the legal protection of our God-given right to worship and serve Him according to the dictates of our conscience.

But freedom is always in jeopardy. Large minorities in this country and abroad suffer discrimination, injustice, even violence. In many lands the people as a whole are enslaved by a false ideology and a dictatorial, tyrannical government.

Christians and Christian churches bear an inescapable responsibility for freedom. Only the truth can make men free, and Christians are called to be custodians and messengers of truth. Witnessing to the truth requires devotion and courage. On whom shall God rely for brave and costly testimony if not on those to whom freedom, redemption, salvation have come through His Son!

As our churches, locally and nationally, begin a year's emphasis on "Christian Responsibility for Freedom," for both religious and civil rights and liberties, it is "meet, right and our bounden duty," as we gather in our churches on July 3rd, to thank God for His gift of liberty through our forefathers, to ask His guidance for those who are charged with the preservation of order and of peace, and to dedicate ourselves to a sustained effort as Christians and as churches for a new birth of freedom in our own land and for all men everywhere.

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Within the ELC

Cover Picture by Religious Service

Lutheran Herald

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Official organ of The Evangelical Lu Church. Published weekly by Augsburg lishing House, 426 S. 5th Street, Mi olis 15, Minn., Randolph E. Haugan, al Manager; Albert E. Anderson, C tion Manager. Subscription price. States and Canada, per year $3.00. S class postage paid at Minneapolis, Printed in the United States of A by Augsburg Publishing House, Minn 15, Minn.

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Our World - Wide Task

Third in a Series

By Carl F. Reuss

THE WORLD IS IN FERMENT. Africa, Asia, and Latin America especially are in ferment. Truly these are "times of stress," as St. Paul described for Timothy. (II Tim. 3:1-5.) The world is "groaning in travail." A new society is being born.

Around the globe people are agitated by a gnawing discontent. Tales of better living reach men's ears. Their eyes see a favored few living far above the lowly levels they know. Their minds tell them that they, too, have a right to a more abundant life.

Accustomed as Americans are to comforts and luxuries, we fail to realize at what shockingly low levels most of the world's three billion people actually live. Consider these startling facts the Methodist Board of World Peace several years pointed out:

Startling Statements

- More people live in huts of mud and straw than in any other kind of shelter.
- More people travel on their own two feet than on all mechanized means of transport.
- More babies have a life expectancy of under 30 years than of over 30 years.
- More mothers see their children die in infancy than see all of their offspring reach mature years.
- More people live without medical care than know the attention of nurse or doctor.
- More people do not know what it means to vote than have cast even a single ballot.

Fanning Flames

No wonder that revolutionary flames are fanning across the world. These flames of revolt are burning away old social structures and patterns of living. Men hope to build upon the fire-purged foundations new structures that will assure justice, opportunity, and freedom.

Flames of revolt feed upon conditions of human misery which statistics can only suggest. It takes imagination to see the men, women, and children . . . to feel their hunger pangs every night when they lie down to sleep . . . to know their grief at the early death of loved ones . . . to cry over their inability to read or write . . . resent the wastage of human life and energy.

Yet, look at some statistics. Remember that the lands named are ones with which The American Lutheran Church will have special ties. Were statistics available for Equatorial Africa, Madagascar, New Guinea, or Tanganyika, their story would be even more tragic. Picture people living amid these conditions: (Data from *U. S. Statistical Abstract, 1959.*)

Frightening Facts

Persons per square mile: Japan, 637; India, 310; United States, 57; Canada, 4.

Life expectancy at birth: India, boy, 32.5, girl, 31.7 years; United States, boy, 67.3, girl, 73.6 years.

Average number of calories of food available, per person, per day: India, 1,890; United States, 3,100; Denmark, 3,500.

Newspaper copies circulated per 1,000 persons: Indonesia, 7; South Africa, 57; United States, 339; Norway, 374; Japan, 400.

Spiritual Sensitivity

It is to such grim facts that spiritually growing Christians must open minds and hearts. This kind of spiritual growth must take on a world-wide concern. We then

"Homes" in many parts of the world are a far cry from an American house. Here Tung Yao, 41-year-old Hong Kong refugee, lives in a cave with her daughter. In front of their cave is the kitchen where they cannot cook during the day.

will see that abject poverty, wretched housing, nagging ill-health, gross superstition, and woeful ignorance cruelly enslave men, women, and children.

But peoples of the once less-privileged lands are seeking freedom from oppressive political and economic systems, freedom from enslaving social and religious customs. They want freedom for a new sense of individual dignity, a better lot for women, new relations between parents and children, rewarding educational opportunities, moving in search of better jobs, easing back-breaking toil by using machines, and living amid city conveniences. Read dispatches from Africa, Asia, and Latin America with this kind of perspective.

Emancipation Evolvements

One form which this drive for freedom takes is a drive for political independence. More than fifteen countries have become independent since World War II. Six hundred million people in Asia and Africa (more than three times as many as live in the United States and Canada!) moved from dependency to political independence.

This movement for emancipation brings hazards, of course. Not only creative but also destructive possibilities lie in wait. Release from the restraints of time-honored social practices and moral codes can lead to irresponsibility and demoralization. Men and women suddenly finding themselves without cultural roots or abiding values often fall victim to their own lusts, passions, and desires.

Communism thrives in such fertile soil. It feeds on discontent and insecurity. It promises relief from misery, poverty, and ignorance. That its promises are as two-tongued as were the serpent's to Eve causes it no concern. As Eve yielded, so do hungry people of the world fall into the arms of Communism.

Religious Resurgence

The old religions of the world also are competing with new intensity for the hearts, minds, and lives of men. Older religions—the Islamic, Hindu, and Buddhist, as well as the Christian religion—have grown resurgent. In some cases religion is stimulated and exploited for political or cultural ends. In others there is a genuine revival of a dormant faith. Either way, the religious resurgence gives clues to the deep-felt yearnings of men.

In many lands Christianity is locked in the battle with non-Christian religions for the allegiance of men. Mohammedanism, Buddhism, and Communism are str foes. Oft-times the tide of battle flows against the arn of the Lord's men. Particularly in Africa and Asia non-Christian religions are competing skillfully and s cessfully for men's hearts and lives.

Church's Course

Amid such facts, what is our church doing? W world-wide programs is it supporting or should it s port?

Lutheran World Action and Lutheran Worl Relief are our channels of world-wide outreach fo bringing gladly-given money, food, clothing, an materials to people in need.

Training Christ-minded men and women fo overseas service in the employ not only of the churc but also of business, government, and internation agencies, is a needed action. Persons so trained ma find their calling in such overseas service.

Well-supported, strategically planned, world-wi mission programs are central for the church. Th aim not to establish overseas dependencies of th American church but to plant and bring to maturi an indigenous church responsive to the conditions its native land.

Fervent prayers of Christians at home are the su porting arms of Christ's men overseas and of members of His Church everywhere.

Men sometimes try to use the Church to further selfish ends. True, a special task of the Church in r lutionary times is to help direct the forces of change new and healthy patterns. She will foster not m emancipation, but responsible emancipation. But th not the central purpose of the Church.

The Gospel is the true liberating force. To preach Gospel, to express Christ's healing and reconciling to restore the sinner to fellowship with the Fathe work as God's envoy for justice and well-being in affairs of men—these are the tasks to which Ch Church is committed not only at home, but in fai stewardship to her world-wide trust.

"You shall be my witnesses in Jerusalem and all Judea and Samaria and to the end of the eart (Acts 1:8.)

In this spirit of knowledge, understanding, and cern the enlightened Christian will take an increas active part in influencing the decisions of his church his nation as these touch upon the lives and the as tions of peoples throughout the world.

"Project Daya"

By Ove R. Nielsen

WHITE-HOT AIR SEARED the lungs as I entered Sealdah Station on a morning in April. It was as though latter-day Atlas had mockingly picked up the Calcutta Railway Terminus to thrust it against a glowing furnace in the sky. Pungent stench of human waste stung the nostrils as I mingled with 3,000 refugees in and around the station that morning. They were from East Pakistan. Some had been in the station for months—perhaps even years. Periodically the police from India's largest city carry them off, but they return for there is no other place for them to go.

Most of the refugees I saw were suffering from extreme hunger and were clad in scanty, sullied rags. Whole families occupied space on the station floor no larger than half the area in your kitchen or mine. Some refugees formed a line at a water spigot outside the station hoping soon to run a bucket full of the precious fluid to quench their thirst in that blighted hell, cook a handful or two of rice, if they had it, and wash some of the odorous and sticky grime from their brown bodies.

Some of the refugees were sick. Before the day was over, a few of them would certainly be gathered up and transported to the Home of the Dying Destitutes, operated by Roman Catholic Sisters. There some recover a measure of health. Others groan and die in clean surroundings while gentle, white hands are folded over them and prayers are voiced from the lips of compassionate faces.

Weird Oriental Melodies

Government officials took me to visit a refugee camp on the outskirts of Calcutta. It was an abandoned jute factory and housed some 1,350 people. Several hundred refugees were squatting compactly around four men playing string instruments. They were strumming a weird oriental tune. I was told that the same melody would be played for many hours, possibly throughout the entire day, and the people, hinged on the sockets of bony knees, would listen.

The buildings were dark and clammy. Primitive sanitation facilities had been provided but were largely ignored. Floors were covered with odorous sleeping mats. I did not see where the people eat because I was simply not up to it. In this camp children are born, nursed at shriveled breasts of their mothers, and are condemned by fate to live out the years in despair and much sickness unless someone provides rescue and projects them into a future of productivity, dignity and hope. At the jute factory, as at Sealdah Station, the lines from Edwin Markham's great poem kept hammering at my brain:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of eternity?"

Calcutta, with more than seven million inhabitants, derived its name from the goddess, Kali (divine beast of destruction) and was a simple village until the end of the 17th century. One of the largest seaports in the Orient, the city has the greatest financial and commercial centers in Asia. It is a metropolis of contrasts. Huge baronial homes, broad highways and extensive parks adorn some sections of Calcutta. Others are diseased with slums, and here the vast majority of the people live in unemployment, illiteracy and crushing poverty. About three and a half million people from East Pakistan have tumbled into Calcutta to seek refuge during the last dozen years.

The Great Migration

The great migration followed on the heels of India's independence from Britain, which was granted in 1947. India had been a nation with two major religions—Hindu and Moslem. For some two hundred years Britain cleverly maneuvered her politics so that the Hindus in the geographical cone section were pitted against the

Refugee Children such as these in Calcutta are the concern of the Lutheran World Federation in "Project Daya."

Moslems in the North. It was inevitable when India gained independence that she would be divided into two nations with Pakistan being the other.

Conflicts between Hindus and Moslems had sprung up sporadically in many areas prior to independence. When freedom came the strife was sharply intensified. Official statistics for both India and Pakistan revealed the pathetic fact that about 14 million people moved either from Pakistan to India or vice versa. Much blood was spilled. Suffering continues. The government of India has made heroic efforts towards solving the refugee problems in Calcutta and other areas. The task is immense for a country little larger than the United States from the Atlantic to the Mississippi, but with twice as many people.

Colonies of Idleness

Hundreds of thousands of refugees who came to Calcutta have resettled in nearby colonies of idleness or in other parts of India, and even more are struggling along in the vast urban center. There some 160,000 are living in the squalor and depression of Calcutta's refugee camps. About 9,000 babies are born annually to face hunger, disease, illiteracy and a future without hope in these deplorable surroundings.

The churches must accelerate their help to these plundered, profaned and disinherited people in Calcutta. We cannot turn our eyes from them and pretend they aren't our responsibility. We must not betray them in their misery. The emptiness of their faces should haunt our every waking hour. They are victims of the greed of men and are waiting for someone to kindle the light of hope in their haunted eyes.

The refugee situation in Calcutta needed to be thoroughly assessed in order that most intelligent action might be taken toward assistance. Church World Service, the relief and rehabilitation arm of the National Council of Churches in the U. S., in order to maximize the help provided by the churches for refugees in Calcutta, last fall sent a study team to that city. The team, captained by Dr. Herbert Stroup, of Brooklyn College, studied the problem for about five weeks, and submitted its valuable report.

That document has now been studied by staff of such groups as Church World Service, the National Lutheran Council, the German Evangelical Hilfswerk, Canadian Lutheran World Relief, Lutheran World Relief, the Lutheran World Federation and the World Council of Churches. It points the way for grappling with one of the unhappiest human situations in the world today. The study team has produced four major proposals which will be carried through with perseverance as funds become available.

The effort will be known as "Project Daya." The p posals consider that relief and resettlement of the C cutta refugees must in the main be the obligation of g ernment (India has already spent more than $200 mill on refugees). Resources of the churches can best be ployed toward rehabilitation of these uprooted peopl re-establishing them in responsible social positions.. such a program refugees will be helped to help the selves.

The four proposals are:

1. Selection of a few of some 160 refugee colonies which to provide services such as supplemen feeding, medical help, recreation, sanitation personal counselling.

2. Colony training units where efforts will be m to provide specific vocational training geared to nomic needs in Calcutta.

3. A Culcutta University unit to provide needed s ices for some refugee students, such as sanitation bathing facilities, centers for reference and books, lunch and recreation facilities and pers counselling.

4. The Dandakarnya project which consists of 38 square miles of unreclaimed land 600 miles s of Calcutta inhabited largely by small groups aborigines. This project will be under the umbr of a vast reclamation and development sch where "Project Daya" will provide assistance actual resettlement of refugees from Calcutta give needed services in the process such as f medicine, vocational training and recreation.

"Daya" Means "Mercy"

"Daya" means "mercy" in the Bengal langu "Project Daya" is planned for a five-year period. S cient funds to get "Daya" off the ground have b pledged by the churches in the United States and Eur but a total of at least 1.5 million dollars would be nee to complete it.

The Lutheran World Federation's Department World Service hopes to spend at least $200,000 assis refugees now in Calcutta. It can do so only if we very generous in giving to Lutheran World Action. I that your church may give substantial help. Make sistance possible by giving the treasurer of your con gation $10, $20, or $50 for Lutheran World Action.

Individual refugees are hardly articulate. Most s in silence. Their faces are stunned by the brutal real that prey upon them. If silent lips could testify ag us, would we not stand condemned in the sight of G

Consider the Heavens

By Harlen Norem

"That bright star in the west—that's Arcturus. It's the ottom star in that kite-shaped constellation called Bootes."

A mother was sitting on the front steps with her small hildren. In her lap a library book on the stars, a flash-ight in her hand with which she pointed out the stars. As they talked of the incredibly vast distances between tars, the billions of other suns in the Milky Way and ther island galaxies like our own slowly spinning out here beyond "our stars"—in the terrifying vastness of uter space, young minds were filled with questions nd awe. Mother spoke again, "Remember, wherever ou go you are with God."

As long as man has walked this small planet he has fted his eyes to the night sky and sensed a thrill, almost shudder. Beyond his grasp, but within his gaze, move he stars on the edge of eternity. Man's senses, mind and nstruments have told him much about these far flung ights. Our nearest star, the sun, is over a hundred times he diameter of the earth (about like a baseball and a mall grain of sand). High in the eastern sky shines Deneb which is over 300 times the diameter of our sun.

How far away are the stars? The measurement is in ght-years. (In one second light travels 186,000 miles; n one year it goes almost six trillion, or 6,000 billion niles. That is one light year.) Our nearest neighbor un is four light years away. If man were to launch a ocket having a speed of 100,000 miles an hour, it might each that star 1,000 *generations* from now. The Mt. Palomar telescope has photographed stars the light of vhich has taken two billion years to reach us.

Is there other intelligent life "out there"? Thinking nen are seriously speculating today: Most likely. Be-ond the little reach of his mind or his instruments man peculates and shrugs—or worships.

Thousands of years ago Job pondered, "He stretches ut the north over the void, and hangs the earth upon othing." And after viewing the majesty of creation Job ncludes, "Lo, these are but the outskirts of His ways; nd how small a whisper do we hear of Him! But the nunder of His power who can understand?" On a hill-de in Palestine a shepherd boy lay gazing at the stars. ater David, the king, confessed, "When I look at Thy eavens, the work of Thy fingers, the moon and the stars vhich Thou hast established; what is Man that Thou rt mindful of him?" They looked up and sensed be-ond their senses the presence of God.

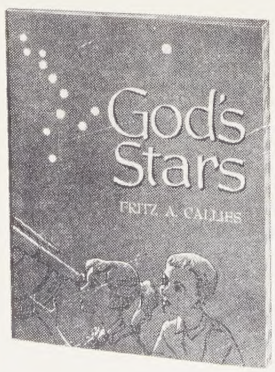
We are now in Our Year of Jubilee in The American Lutheran Church—the year of the ram's horn which was sounded to speak of the presence of God and call the people to rejoice. This summer practice the presence of God with your family out under the stars. Tonight step outside and look up.

High in the eastern sky, almost overhead, is one of the brightest stars of the heavens, Vega. With its four little stars close by it is called Lyra, the harp. Face north and high on your right is the bright Deneb mentioned above. This is the topmost star of the Northern Cross, a near perfect Christian cross which extends southward. Lift up your face, your nose pointing to the north star. The Big Dipper is high on your left before you.

You are looking at the stars David watched and could identify. It was at these stars Abraham looked when he heard the promise, "Look toward the heaven, and number the stars, if you are able to number them. So shall your descendants be." And he believed the Lord; and He reckoned it to him as righteousness. When the apostle Paul wanted to speak of the glory of the resurrection it was to these stars he came. The glory of the stars—fascinating, inspiring, unreachable—except by God.

Get a book on the stars from the library or buy your own. Take a star hike alone and talk with God. Or go with someone and talk about and with God. Does one of your friends have a telescope? Take a look at the moon and planets.

The stars and Our Year of Jubilee can help us to live in the awareness of God this summer. Whether you are an adult frustrated by schedules and finances, a teen-ager dreaming of becoming an astronaut or a child interested in play and dessert—the stars speak to you in a silent language: ". . . wherever you go you are with God."



A BOOK TO HELP

An ideal companion to a family star project this summer is a new book, God's Stars by Fritz Callies. Published by Augsburg Publishing House, the book sells for $1.95. It is written specifically for junior age children but can be enjoyed by all ages. The book covers the major constellations and contains a revolving "sky map" printed on transparent plastic.

The Poison of Asps

The Unruly Rudder

The recent survival of a California youth after being bitten by an Australian tiger snake has energized a word of the Apostle Paul, "The venom of asps is under their lips." Three milligrams of the tiger snake's venom are a lethal dose. (One milligram is 15 thousandths of a grain. There are 480 grains in an apothecary's ounce.) This is very little venom. A fatal quantity of rattlesnake venom is fifty times greater. In other words, a mere look from the tiger snake and you have had it.

But the tongue is worse. Even an active tiger snake working at full capacity can only discommode a few people. All the snakes of India and Burma, secured by their sanctity from everything but the mongoose, only manage to kill a few thousand people a year. But the tongue can destroy empires.

Unpack My Heart

There are, of course, many reasons why people talk. The new psychology tells us that talk is a way to exteriorize tensions, to relieve mouldy feelings, to create the illusion that I am more than I am. People talk because they are unsure of themselves, because they are hurt or bored or lonely or scared.

A Restless Evil

But whatever the justification for talking, the fact remains that the tongue is capable of enormous evil. And, curiously enough, it is not the public but the private utterance which causes the greatest damage. A public utterance can incite to riot and set in motion a succession of quick short-waves of turbulence. This is dangerous enough. Panic is not pretty. We are currently living through the ugly experience of having to protect our public servants from the sort of mob action which adroit and irresponsible troublemakers can produce almost at will. This is certainly why local governments employ riot squads whose main task is to put out fires of public feeling before they mount to conflagrations.

But despite the real and present danger in public inflammation, private talk is ultimately more destructive. The riot flares up and dies down. It can be dealt with in the manner so well known to us from the experience of Paul in Ephesus. But against the evil of the private word there is no defense.

The Tongue Is a Fire

This is so because the private wickedness is usu
uttered to a receptive ear. The black seed falls in g
ground. We are already prepared to think badly of so
one when we are given a fresh incitement to mal
It is almost a ritual. The voice falls to a certain pi
The cold light of malevolence plays over the featu
and brightens the eye with an unholy glint. And
introit is invariably, "You have probably heard that
or in another version, "Have you heard that . . . ?

Suspension of Disbelief

It is characteristic of this kind of talk that it need
follow the rule of evidence or even of logical consiste
However bad public Soviet rhetoric may be, at leas
makes the claim of cogency. But private chit-chat of
wicked sort need conform to no such pattern. It m
isters to a goatish appetite which is ready to swal
any and all rubbish. In fact, the larger the lie, the gre
the readiness to receive and to applaud.

Prove It

There is no defense against such enormity excep
the participants themselves. If during the begui
siren song it is possible for the hearer to bestir him
enough to ask for proof, evil may be overcome.

There is an old Scandinavian tradition about tr
A troll is a forest monster, misshapen, hairy, befou
He roams the world at night stealing babies, crea
mischief in families, luring the lonely wanderer to
lair. Only one thing can subdue the troll. The rising
When the sun comes up, the troll is frizzled down
wet spot. It is that way with slander. It cannot stand
light. It cannot stand the Judgment.

Our Norwegian Service

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

My shopping trip had been exhausting. As always my weekly errands were many, and that day it seemed as if the entire population of Norwegian descent was in town to have a chat with me.

"Isn't it Sunday you are having the Norwegian service at your church?"

"What do you think about the weather? I sure hope there won't be a storm on Sunday!"

"How are you ever going to seat and feed all the people who are coming to your Norwegian service?"

"You've just got to meet my sister on Sunday. She is a nurse like you!"

The questions and comments were many. All week before our Norwegian service, there had been a tremendous hustle and bustle around us. The ladies of the neighborhood baked lefse and other traditionally delicious cakes; the men put extra chairs all over the church; my husband wrote one sermon in English and one in Norwegian; and I starched and ironed the children's and my "bunads," the folk costumes we had brought along from Norway. But those were only a few of the many activities.

Sunday, May 1st, was a perfect day, cool and crisp, sunny and without the usual Wisconsin wind; just as if the weather had been imported straight from Norway!

Our Norwegian service is the only one held in this section of the country, and then only once every 1-2 years. The request for such a service came from the older people. Most younger ones do not understand Norwegian anymore, although amazingly many attended the services anyhow. Still, to those who first learned to read the Bible in Norwegian and were confirmed in Norwegian, it is even now "Guds spraak," a reminiscence of their childhood, of the "olden days" which seemed so much less complicated and so much more enjoyable—in retrospection.

Twenty minutes before the service began, two of our councilmen played favorite hymns softly on the violin with organ accompaniment, as they have done previously on special Sundays in order to create a solemn but festive atmosphere. Already then the church was filled to capacity. Loudspeakers were set up in the basement and outside for those who preferred to sit in their cars instead of downstairs. Our choir was made up of enthusiastic members, aged 9 to 70; and we had an excellent guest soloist, whose Norwegian songs we greatly enjoyed. Since my husband was the preacher, and since my daughter Kristin and I sang in the choir, I can't very well do any boasting, even if I'd like to!

(My son Timmy, age 5, had appointed himself an usher, once having escaped his mother's watchful eyes. Looking almost like a genuine "Halling" in his Norwegian outfit, he happily passed out bulletins and the special song-sheets which my husband had mimeographed for the occasion. He was very proud of himself, I was told later.)

So, instead of boasting, I would rather quote a lady who had not been to a Norwegian service for 20 years and told my husband—"I just couldn't help it, I had to cry a little!"

Over a delicious dinner, served by the ladies of our church, old friends and acquaintances enjoyed seeing each other again. Many had come from over 100 miles away, from the country and the towns, and from the distant valleys.

"You know," one lady said to me, "I remembered every word of the hymns, although I have not sung them for many, many years."

"I did, too," another lady added. "And I still pray in Norwegian. Somehow that seems so right to me. Even the Bible is clearer to me in Norwegian—me, who has taught Sunday school in English for decades!"

Many good stories about the old "Norskies" were revived, among them also this one:

About 20 years ago a country church in Wisconsin changed from Norwegian to English, which disturbed an old farmer very much. He had read the Bible in Norwegian all his life, and he loved the old, familiar Norwegian hymns. So, in protest he declared—

"Have you forgotten that the Lord speaks to us in Norwegian in the Holy Bible? So why can't His language then be good enough for us, too?"

For the Family Altar

J. R. Hesten

Toward the Fifth Sunday After Trinity

If We Belie

The Epistle: Romans 3:1-20 • The Gospel: John 1:35-51

Monday, July 11
WE ARE FOUND

2 Corinthians 4:18

Because we look not to the things that are seen but to the things that are unseen.

When you read the Letters of Paul you never get the idea that here is a man who doesn't know where he is or to whom he belongs. He knows. And he makes it clear that he has been found by the One who is out seeking the lost. True, he is transfixed by the unseen; he is running counter to life; he is taking a beating for it, but he believes and he is found. And he is positive of his ground. This is the experience of those who quietly accept the testimony of the Spirit and permit themselves to be claimed by Christ the Savior.

Praise be to Your holy Name, O God, that the veil is removed when a person turns to You, and You impress upon such a one the fact that he is claimed, no longer to be wandering in the maize of lostness and woe. In Jesus' Name. Amen.

+

Tuesday, July 12
WE ARE FOUNDED

2 Corinthians 4:6

For it is God . . . who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

One of the great bonuses of having faith in God is a sense of well-being. Not only do we have the assurance of forgiveness and salvation, but so much of the experience of life can be taken in stride. We avoid the mixed-up state of affairs that characterizes the mind of those who are "still looking," for God, who are push-overs for every "new" idea or thought that is introduced in matters of faith. In addition to this, being founded also means being unshaken by the upsetting events of the day. It means standing pat.

"If God be for us who can be against us!" This, O God, is our confidence, for in You we are founded. The fear of the Lord is the beginning of wisdom, and a good understanding You give to those who practice it. Keep us standing squarely on this foundation. Amen.

+

Wednesday, July 13
WE ARE REPENTANT

2 Corinthians 4:2

We have renounced disgraceful, und handed ways; we refuse to practice c ning. . .

The word "repentance" means, first all, a state of sorrow over sin, and a hu ble spirit, a readiness to cast oneself u the grace of God. But the state of pentance is an ongoing thing which ch acterizes the whole mind and being one who believes. It is the new mind, changed mind, the mind of Christ, a mility of spirit. It means being grown "Do not be children in your thinking in thinking be mature." To be repen means to be under the complete contro God in Christ so that *we* fade out of picture for His sake.

Rid us of all swagger, O God, for Y children cannot be filled with pride. humility may our gratitude to You made known, and in the new mind le live and serve doing all things as u You. Transform us by Your power we shall be repentant.

+

Thursday, July 14
WE ARE COMMENDABLE

2 Corinthians 4:2

By the open statement of truth we would commend ourselves to every man's conscience in the sight of God.

This was safe for Paul to say because he was in the clear. No one in truth could accuse him of evil, of prejudice, showing favoritism. It is the deep wish of every believer to make himself commendable to all people, not for the sake of getting glory or being praised "for being such a nice person!" but rather for the sake of being a faithful illustration of the very truth by which he is living. There is a high call today to think and act commendably with regard to the nervousness of the times, the race issues, the revolutionary thinking of the day.

Help us, O Lord, to commend ourselves to our community and world, so that we will reflect the faith that is within us. If we show in our lives the Source of our life then we shall render true service both to You and those we have contact with. Amen.

+

Friday, July 15
WE HAVE GOD'S POWER

2 Corinthians 4:7

But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us.

You may soon realize how ridiculous the Christian ideal is if you concentrate on the "earthen vessel" part of this text, for that is exactly what this body of ours is, and this mind and spirit, if taken by itself. From dust and soon back to dust. But it is redeemed by the glorious truth that there is a transcendent power which belongs to God and lent to those who trust in Him. As many as believe in Him to them He gives power to become the sons of God. This is what made it possible for Paul to say "I can do all things through Christ which strengthens me."

Gracious Father, we thank You that by Your power these earthen vessels become instruments of Your good purposes, and that when we rely upon You our weakness is transformed into strength. Sustain us for the work we are called to do. Amen.

+

Saturday, July 16
WE DO NOT LOSE HEART

2 Corinthians 4:1

Therefore, having this ministry by mercy of God, we do not lose heart.

Being found and founded, living daily repentance, making ourselves c mendable by our usefulness and attit and trusting in God's power, there is reason for losing heart. Indeed th look impossible sometimes. We wo how the mess of this world will straightened out; we agree that the signment of the Christian in the wor ridiculous, but we do not lose heart. inner nature is being renewed every and we are supplied with all that is nee out of the bounty of God's loving h In Christ we are kept strong.

We thank You, blessed Jesus, for comfort of Your promises. "Let not hearts be troubled," You have said, " believe in God, believe also in me." M us fully reliant upon You and we remain strong in heart. Amen.

UNIFORM LORD'S PRAYER?

Study of the feasibility of adopting the uniform sentence: "Forgive us our sins as we forgive those who sin against us," in the Lord's Prayer was proposed recently by the Reformed Church in America.

At its annual meeting the Church's General Synod asked the World and National Councils of Churches to consider the change to replace the present use in that sentence of the word "debts" by some denominations, and "trespasses" by others.

It cited the confusions and differences of opinion over whether "debts" or "trespasses" should be used and said that the change to "sin" would make for a more uniform usage in the prayer.

riest Becomes Minister, Minister Becomes Priest

A two-way switch between Lutheran nd Catholic clergy was indicated by ews releases from Europe last month. In Lutheran Denmark a former Lu- ieran minister became a Catholic riest. In Catholic Italy a former Cath- ic priest became a Lutheran minister.

Lutheran to Catholic

A 54-year-old former Lutheran pas- r was ordained a Catholic priest in openhagen after receiving special per- ission from the Holy See to receive loly Orders while remaining in the arried state.

Father Olav Roerdam Bonnevie was rdained by Bishop Johannes Suhr, of openhagen. His wife, also a convert Catholicism, was present at the cere- ony.

Pastor of a Lutheran parish in North tland for 12 years, Fr. Bonnevie was ceived into the Catholic Church in 45. His wife and only daughter fol- wed him into the Church two years ter.

The permission for ordination paral- ls several recent cases in Germany. nce World War II, about one half ozen married Lutheran ministers have en ordained, including Father Rudolf oethe, a descendant of the poet, whose fe was present at his ordination in ainz in December, 1951.

Father Bonnevie will serve as a curate in St. Therese's parish in suburban Hellerup. He will also continue his work at Copenhagen's Catholic Inquiry Center, which he helped found.

Catholic to Lutheran

A converted Roman Catholic priest was ordained to the ministry of the Evangelical Lutheran Church in Italy (ELKI) at the Church's annual synod meeting in Florence.

The new Italian Lutheran pastor will carry on itinerant ministry among conationals in connection with a 6,000-member church body which in the past has been predominantly German. He is the third former Roman Catholic priest to become an ELKI clergyman.

Two others are also undergoing Lutheran theological instruction in Germany preparatory to admission to the same Church's ministry. Like the ex-priest who was ordained, they spent the past year at the Augustana pastoral training institute in Neuendettelsau, Germany.

India Lutherans Report Split Healed

With the assistance of mediators appointed by the Lutheran World Federation, a factional split of several years' existence in India's second largest Lutheran church body has been healed.

Final steps to reconciliation in the 209,000-member Gossner Evangelical Lutheran Church of northeastern India, oldest autonomous Lutheran body in that country, were taken in April at Ranchi, Bihar, it was reported at the Geneva office of the federation's Department of World Mission.

The announcement was based on a verbal report to the department by one of the mediators, Bishop Heinrich Meyer of Lübeck, Germany, chairman of the LWF Commission on World Mission. Bishop Meyer stopped in Geneva enroute home from the meetings in India, in which he played a key role.

—RNS Photo

TOT'S CHURCH IN PARADE—This miniature church, with hymn singing "pastor" and worshippers, was entered by Bethlehem Lutheran Church in the 131st anniversary parade of the Brooklyn, N. Y. Sunday School union. Some 150,000 Protestants participated.

Lutherans in Chile Assess Quake Damage

The earthquakes and tidal waves that struck Chile destroyed four Lutheran churches and two parsonages and visited considerable damage on other church properties, according to the latest word received by the National Lutheran Council.

Following up an earlier report to the NLC's Department of Lutheran Cooperation in Latin America, Dr. Friedrich Karle estimated that reconstruction costs will near $200,000.

Dr. Karle, who is president of the 25,000-member Evangelical Lutheran Church in Chile, said most of the funds are needed for the two southern cities of Puerto Montt and Valdivia, which suffered most heavily from the tremors in late May.

Free Church Approves Third Merger Vote

The Lutheran Free Church, which twice rejected continuance of union negotiations with the three bodies which now constitute The American Lutheran Church has approved a voting procedure in the event that it decides next year to reconsider merger.

The LFC's Committee on Relations with Other Lutheran Bodies asked delegates to the 83,000-member denomination's 64th annual conference in Fargo, N. Dak., June 8-12, to adopt a method of procedure for voting on the union issue.

The approval, which carried by a large majority, means that the 1961 annual conference in Minneapolis will first vote on a motion to enter into union negotiations with The ALC and to authorize the committee to proceed with such negotiations if a referendum in the congregations favors merger.

In other actions, the conference:

• Re-elected the Rev. Luthard O. Gjerde, executive secretary of the Lutheran Welfare Society of Minnesota, to his third one-year term as vice president of the Church, and the Rev. Martin J. Olson, pastor of Trinity Lutheran Church in Minneapolis, to his second one-year term as secretary.

• Received a report which disclosed a membership of 83,596 persons in 343 organized congregations with 254 pastors, benevolence giving of $768,904 and total contributions of $3,286,244.

• Recognized in a resolution that "religion is increasingly becoming an issue in the political struggle to be duly considered by the voter" and urged" a complete appraisal of a candidate's views in this area."

• Recommended that the minimum salary of LFC pastors be increased from the current suggested minimum of $4,800 to $5,200.

Augustana Asks Changes In Merger Documents

Following an overwhelming vote in favor of merging with three other Lutheran bodies, the Augustana Lutheran Church at its centennial synod in Rock Island, Ill., asked the Joint Commission on Lutheran Unity to consider two changes in the new Church's proposed constitution.

One would make provision for representation from each of the 30 geographical synods of the merged Church on its Executive Council. The other called for a re-wording of the doctrinal article to include a positive statement describing the Holy Scriptures as "the Word of God."

In requesting the first change, the synod pointed out that although the constitution calls for the election of 15 pastors and 15 laymen on the council, many of the synods may have no representative among those chosen.

Should the requested changes be approved by the unity commission, they will be submitted to the constituting convention in June, 1962, where, to be adopted, they must receive unanimous consent of the 1,000 delegates from the uniting Churches.

Three other proposed changes in the constitution were decisively rejected by the Augustana synod. It was evident that the delegates were not willing to attach riders that might lessen the impact of their overwhelming approval of the merger.

Their attitude was summed up in the words of one speaker who urged rejection of all proposed amendments "in the interest of upholding the tremendous stand we took in our approval of merger."

In other actions the convention:

—Voiced a vigorous defense of the National Council of Churches a Protestant clergy against inuendos Communist taint.

—Urged through instruction of Mormon converts in "the fundamen differences between Latter Day Sai doctrine and the Lutheran confessio especially in reference to baptism."

—Pleaded with the United Sta government to "put forth every p sible effort through the United tions toward ending the arms race a to continue to work toward a c trolled an adequately safeguarded armament."

—Heard a warning against the se larization of the Church college by E. E. Ryden, editor of the Luthe Companion.

Dedicate English Chapel In South Africa

Dedication of a new chapel in D ban, marked a step in the efforts South Africa's Lutherans of Europ origin to introduce the national guages—English and Afrikaans—i their church life.

The chapel is for Durban's first E lish-speaking Lutheran church, wh at the Whitsunday festival service June 5, also observed the first an versary of its launching under the m istry of the Rev. J. N. Otte, a pa from the United States.

Officiating at the dedication Bishop Helge Fosseus, Swedish sionary who heads the Evangelical theran Church. Bishop Fosseus is ch man of the Board of Trustees wh administers the support provided the English and Afrikaans church w by the Lutheran World Federation

The newly decorated and furnis chapel is located on the ground f of a two-story building in which Otte lives upstairs. The house purchased last year with a grant f the LWF Department of World S ice, which also underwrites the pas salary and expenses on a scale that vides for annual reductions.

Mr. Otte, who is a pastor of Evangelical Lutheran Church in A ica, became Durban's first full- English Lutheran minister in A 1959. He and his congregation their first service in the nearly finis chapel on May 8 this year, four w before its formal dedication.

District Constituting Conventions

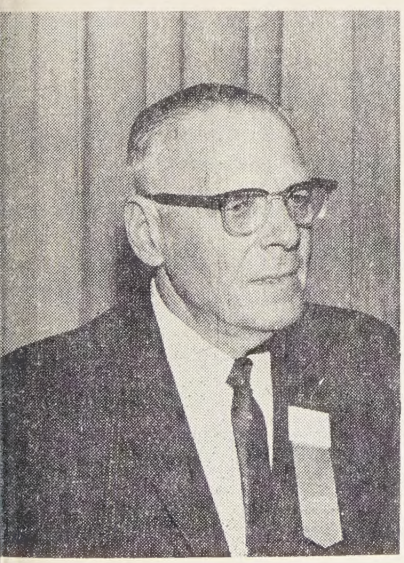
North Pacific

Dr. H. L. Foss, veteran churchman
ıd native of the Pacific Northwest, is
e district president-designate of the
orth Pacific District of The American
utheran Church.

Election was at the Constituting Dis-
ict Convention, held on the campus
Pacific Lutheran College, Tacoma,
Vash., June 9-10. Dr. Foss was chosen
ı the third ballot. Other nominees re-
iving substantial votes were Dr. S. C.
efkes, Portland, Oregon, president of
ıe Northwestern District of American
utheran Church; and the Rev. Herb-
t Nottbohm, also of Portland, chair-
ıan of the District Planning Commit-
e.

H. L. Foss was born in Bellingham,
Vash., Feb. 25, 1894, the son of the
te Dr. L. C. Foss, pioneer pastor of
ıe Lutheran Church in the Pacific
Jorthwest and for many years presi-
ent of the Pacific District of the Nor-
egian Synod and later the ELC.

Educated at Pacific Lutheran College
ıd Luther Theological Seminary, St.
aul, Minn., Dr. Foss was ordained in
919. He served pastorates in South
ellingham, Wash., and Silverton, Ore-
on. In 1932 he became president of
ıe Pacific District of the ELC, which
t that time included the entire Pacific
Coast, from California to Alaska. In
950, California became a district by
self and British Columbia became a
art of the Canada District. The recon-



H. L. Foss
North Pacific President

stituted Pacific District elected Dr. Foss its president.

To the office of vice-president, the North Pacific District elected Pastor Nottbohm. The Rev. Carl E. Fischer, Port Angeles, Wash., was elected secretary. District treasurer is Mr. Walter Bagnall, Seattle.

In other convention action, the district:

Authorized the appointment of an administrative assistant to the district president.

Adopted a district budget of $60,996 and authorized an assessment of $1.00 per confirmed member annually to raise this amount. (Confirmed membership of the district is slightly less than 65,000 confirmed members in 211 congregations.)

Established headquarters for the district at Seattle, Wash.

Southern Wisconsin

Dr. Myron C. Austinson of Janesville was elected president of the Southern Wisconsin District, The American Lutheran Church, at a Constituting Convention in Janesville, Tuesday, June 14.

The 400 delegates to the one-day meeting in First Evangelical Lutheran Church approved a budget of $48,195 for the first year's activities of the district, to be the second largest district in The ALC.

The budget amounts to slightly less than 45 cents for each of the district's 112,000 confirmed members. It was the lowest per-member assessment voted to date by a constituting district.

Dr. Austinson, 55, has been president of the Eastern District of The Evangelical Lutheran Church since 1956 with headquarters in Janesville. Previously he was pastor at Janesville beginning in 1942 and had earlier served parishes at Chinook, Mont., and Chicago.

Other officers elected were Rev. A. C. Schumacher, Madison, vice president; Dr. Lawrence Siersbeck, Kenosha, secretary; and Mr. Fred Westphal, Janesville, treasurer.

Named to the executive committee were Rev. Fred Landdeck, Boscobel; Rev. Hoover Grimsby, Milwaukee; Mr. M. A. Cheseth, Mosston, and Mr. Elmer Homuth, Fond du Lac.

Myron Austinson
Southern Wisconsin President

Mr. Robert Kilgust, an ALC layman from Madison was elected the district's lay member on the Church Council.

The convention was opened with prayer by Dr. Fredrik A. Schiotz, president of The American Lutheran Church.

Delegates passed a resolution providing that the services of an assistant to the district president be shared between their district and the Northern Wisconsin District. A "straw vote" on whether the Southern Wisconsin District should have a full-time assistant received a slight majority in favor.

Conference on Indians

"The Lutheran Church and the Indian American" will be the subject of a conference to be held at Fortune Lake Bible Camp, Crystal Falls, Mich., August 2-5. The conference is open to anyone interested in the subject. Limited accommodations for families are available.

Staff members will include the Rev. Philip A. Johnson of the National Lutheran Council, New York; Miss Selene Gifford, assistant commissioner in the Bureau of Indian Affairs, Washington, D. C.; Mrs. Helen Parker Mudgett, professor at the University of Minnesota; Miss Anna Larson, National Lutheran Council, Chicago; and Dr. R. Carter of the National Council of Churches, New York.

Registrations or requests for information may be sent to the Rev. Walter Olson, New York Mills, Minn.

Church-of-Month In Detroit Suburb

A suburb of Detroit is the location for the July church-of-the-month. Christ Lutheran Church will be organized in Utica, a residential city about 15 miles north of Detroit, Mich. An old city, Utica has only recently experienced rapid growth. The first unit of the new church has already been completed. The parsonage was the farm home of the original owners of the land. The Rev. Hjalmar Hanson, formerly of Mexico City, will serve the congregation.

New SS Course Being Introduced

A new first grade Sunday school course, *About God and Me,* has just been published by Augsburg Publishing House for the Department of Christian Education. The course consists of a series of four pupils' booklets and a teacher's guide, and includes lessons for 52 weeks.

The course is being introduced to teachers at a series of "Show and Tell" days being held throughout the church this summer. First grade teachers, whether or not they expect to use the course this fall, are invited to attend the meeting nearest them to see, handle, and learn about the new materials.

The pupil's books feature colorful pictures, a limited vocabulary that will permit the child to read for himself, items of interest to first graders, and activities such as puzzles, games, and things to make.

Every lesson in the pupil's book includes a parents' page for simple doings at home.

Teachers will find that the course is based on the Bible and is solidly Lutheran while keeping on a first grade level. The guides provide for streamlined lesson planning and suggest a variety of approaches.

Following is the schedule of "Show and Tell" days.

NORTHERN MINNESOTA

June 29—Sychar Lutheran Church, Silver Bay, 7 p.m.
July 1—Bethlehem Lutheran Church, St. Cloud, 2 p.m.
July 5—Bethlehem Lutheran Church, Proctor, 2:30 p.m.
July 5—Concordia Lutheran Church, Superior, Wis., 7:30 p.m.
July 6—Hope Lutheran Church, Walker, 2:30 p.m.
July 6—Zion Lutheran Church, Blackduck, 7:30 p.m.
July 7—English Lutheran Church, Roseau, 2:30 p.m.
July 7—First Lutheran Church, Stephen, 7:30 p.m.
July 8—Trinity Lutheran Church, Thief River Falls, 2:30 p.m.
July 8—Hope Lutheran Church, Fosston, 7:30 p.m.

MONTANA

July 10—American Lutheran Church, Billings, 2 p.m.
July 11—Zion Lutheran Church, Glendive, 2 p.m.
July 12—Plentywood Lutheran Church, Plentywood, 2:30 p.m.
July 13—First Lutheran Church, Wolf Point, 2:30 p.m.
July 14—First Lutheran Church, Havre, 2 p.m.
July 15—St. Luke's Lutheran Church, Shelby, 2 p.m.

SOUTH DAKOTA

July 17—Trinity Lutheran Church, Arlington, 2:30 p.m.
July 17—Trinity Lutheran Church, Madison, 7 p.m.
July 18—Our Savior's Lutheran Church, Sioux Falls, 2:30 p.m.
July 19—Emmanuel Lutheran Church, Vermillion, 2:30 p.m.
July 20—Trinity Lutheran Church, Yankton, 2:30 p.m.
July 21—First Lutheran Church, Mitchell, 2:30 p.m.
July 22—Lutheran Memorial Church, Pierre, 7 p.m.
July 24—Grace Lutheran Church, Sturgis, 2:30 p.m.
July 25—Calvary Lutheran Church, Lemmon, 7 p.m.
July 26—Trinity Lutheran Church, Mobridge, 2:30 p.m.
July 27—Bethlehem Lutheran Church, Aberdeen, 2:30 p.m.
July 28—Grace Lutheran Church, Watertown, 2:30 p.m.
July 29—Grace Lutheran Church, Sisseton, 2:30 p.m.

PACIFIC NORTHWEST

July 25—Central Lutheran Church, Spokane, Wash., 2 p.m.
July 26—Richland Lutheran Church, Richland, Wash., 2 p.m.
July 27—Central Lutheran Church, Portland, Ore., 2:30 p.m.
July 28—Grace Lutheran Church, Salem, Ore., 2 p.m.
July 29—Central Lutheran Church, Eug
Ore., 2 p.m.
August 1—Bethlehem Lutheran Church,
coma, Wash., 2 p.m.
August 2—Phinney Ridge Lutheran Chu
Seattle, Wash., 2 p.m.
August 3—First Lutheran Church
Mt. Vernon, Wash., 2 p.m.
August 4—First Lutheran Church, Vancou
B. C., 2 p.m.

ELC Minister on Graham Crusade Board

A 37-member board of trustees
cluding one ELC clergyman has b
elected to sponsor the Upper Midw
Crusade by Evangelist Billy Graha

The campaign will be conducted
at least eight days beginning July
1961. Site has not yet been determin
but it is expected to be either
Minnesota State Fairgrounds, the M
neapolis Parade stadium or the Bloo
ington stadium.

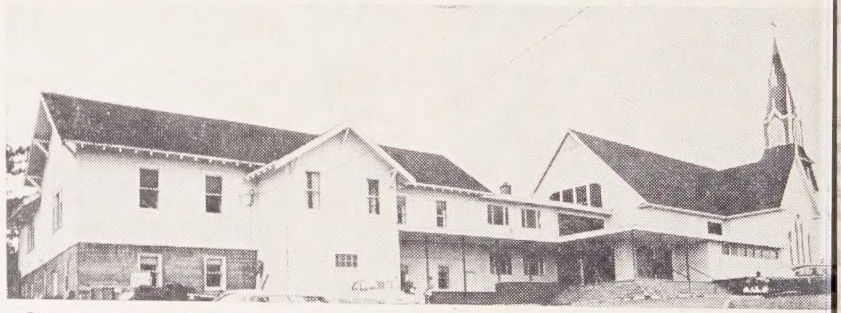
The ELC member of the boar
the Rev. Tenner Thompson, pasto
Minnehaha Lutheran Church, Min
apolis.

In Norway . . . Augustana Choir Applaude

Thousands of cheering Norweg
are attending concerts given by
Augustana College Choir now on t
in Europe. Arnold Running, directo
the choir, said that Norwegian a
ences are most responsive to the
grams presented at the concerts. Cr
throughout Norway have given H
praise to the Augustana Choir and
director.

The first concert was given at
University of Aula in Oslo, Nor
Present at this program was King C
and many famous composers and m
critics.

In every city of Norway, the c
members and their director are
with a celebration. In the city of



ENLARGED WASHINGTON CHURCH—First Church, Poulsbo, Wash., the Rev. F
Eide, pastor, recently completed an extensive remodeling project which joined its church
parish hall into one structure. The $100,000 project includes a new chancel and fu
ings, Sunday School rooms, offices and mothers' room. Dr. H. L. Foss, president o
Pacific district, conducted the dedicatory rites.

, they were met by the mayor, a
d, and more than 1,000 citizens.
Many of the touring choir members
on the Viking Days committee for
t year at Augustana College. They
e written much about plans for a
ger and better Viking Day celebra-
n inspired by this present tour
ough Norway.
While staying in the homes of Nor-
gians, Augustana students are get-
g the flavor of the country and its
ple. Lunches have a habit of turn-
into what Americans would term
anquet. Much of the food consists
different types of breads, cheeses,
d pastries. Norwegian farmers have
anged for the choir members to tour
ir farms, see their machinery, meth-
s of farming, and farm animals.

People

The Rev. E. B. Kluver was honored
the occasion of his 75th birthday by
st Church, Orland, Calif., recently.
has been serving as interim pastor
the past five months and will be
urning to his home in Patterson,
lif. this month.

The Rev. David M. Granskou, ELC
stor who is serving as secretary of the
tional Lutheran Council's Depart-
nt of Theological Cooperation, re-
ved the degree of Doctor of Theology
m Princeton Theological Seminary
is month.

The Rev. Russell E. Osnes has re-
ned as associate pastor at Ascension
urch, Milwaukee, Wis., in order to
cept a call to begin a new Home Mis-
n church in Citrus Heights, Calif.,
suburb of Sacramento. He will move
his new parish in August.

The Rev. O. K. Davidson, who re-
ntly retired as superintendent of the
Sunset Home at Stanwood, Wash., is spending the summer in Europe. Upon returning he will become an assistant pastor at Hope Church, Tacoma, Wash., the Rev. H. E. Aalbue, senior pastor.

The Rev. N. E. Benson, formerly of Galesville, Wis., is now serving a new Home Mission congregation in Bensenville, Ill., near Chicago.

The Rev. Harlan Blockhus, formerly of Armstrong, Ia., is now serving a new Home Mission congregation in Des Moines, Ia.

The Rev. Thomas Boe, formerly of Ulen, Minn., is now serving as superintendent of the Faith Lutheran Retirement Home in Wolf Point, Mont.

The Rev. Richard Gildseth, formerly of Elkhorn, Wis., is now serving the Wautoma, Wis., ELC parish.

The Rev. Eugene K. Hanson, formerly of Linn Grove, Ia., is now serving a new Home Mission congregation, the Lutheran Church of Christ the King in Iowa City, Ia.

Obituaries

Mrs. Katherine Jemne Marvick, widow of the Rev. Louis S. Marvick, died May 31 in Jacksonville, Fla. She was born in Norway in 1874 and came to America in 1895. She was married in 1897 and lived in Hatton, N. Dak.; Ashland and Black River Falls, Wis.; Houston, Minn.; Toledo, Ohio; and Brooklyn and Troy, N. Y. She is survived by one daughter. Funeral services were held in Story City, Iowa.

Sven O. Sheggeby, 85, a pioneer of Sioux Agency Township, died May 14 in Granite Falls, Minn. He was the father of the Rev. O. P. Sheggeby.

CORRECTION

The name of the Rev. U. A. Turmo was inadvertently omitted from the obituary of the Rev. Olaf Turmo as one of the two sons who are in the ministry.

Announcements

Rev. A. V. Lee:
10-15—Luther Crest Bible Camp, Alexandria, Minnesota
31-Aug. 6 — Luther Point Bible Camp, Grantsburg, Wisconsin.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For Sale: 23 12-ft. and 1 10-ft. hardwood pews in good condition. Roy Hedstrom, Chairman, Bethlehem Lutheran Church, Grand Marais, Minn. Phone 480.

For Sale: Short Jr. choir robes—26 maroon with white Ascot collars, 19 white. Mrs. Willard Dudo, Secy., The United Lutheran W.M.F., Elbow Lake, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

215 ac. dairy farm in S. Wisc. Fully equipped with machinery & personal property. 56 cows, pipe-line milker, Modern home, good bldgs. School bus at gate. Sell or land-contract schedule at mthly. rate. Ref. 673-1A

230 ac. dairy farm with 200 ac. cultivated. Near town. Very good bldgs. Large Luth. Church in town. $31,000. Terms. Located in Cent. Wisc. Also other farms with personal. 673-2A

240 ac. WC Minn. farm. Very good bldgs. Modern house, near town. Hard surfaced road, perfect laying land. 673-3A

160 ac. farm SE Minn. productive land. Modern bldgs. Duplex home. Double garage, large dairy barn, block silo, hog barn, chicken house. Luth community. Near ELC church. Near country store and creamery. 673-4A

195 ac. farm in Cent. Iowa. Dairy & beef. Barn, 2 story modern dwelling. Brick silo & other outbuildings. Cash or contract with easy payments per yr. Near Luth. Church. 673-5A

20 ac. farm in Cent. Iowa. Modern dwelling with 8 rooms & bath. Oil furnace. Full basement. Barn, henhouse & other bldgs. 673-6A

Homes

3 modern frame dwellings in Cent. Iowa. All in good repair & well located. 673-7B

Businesses

Profitable bicycle shop, sales & service. Est. 18 yrs. ago. Grossed $26,000 in 1959 as one man operation. Located in Calif. 673-8C

Ideal business property located on large choice lot in growing community in SE Minn. Apt. upstairs. 673-9C

FOR SALE OR RENT

Confectionary store in prosperous community in N. Minn. Bldg. can be bought or rented. Stock is clean and not too large. Luth. community. Excellent for couple or someone who can do only light work. 673-10C

ROOMMATE WANTED

Roommate wanted by Sept. 1 to share 3 room apt. Near car line and also near Lake and Lyndale in Twin City. 673-11B

POSITION WANTED

Young experienced church musician with M.A. desires part-time as organist-choir director. Position beginning in fall in Twin City area. 673-12E

HELP WANTED

Case worker with M.S.W. Salary commensurate with qualification. Opportunity for professional & program expansion. Intake service for new Home for Aged in SE Wisc. 673-13F

Responsible person to take care of 1 yr. old boy for 1 wk. in Aug. in modern home while expectant mother in hospital. Please state age, ref. & salary desired. Near Coon Rapids. 673-14F

FOR SALE

Eternal Springs Gardens

00 acres of fine summer resort proper-
y 4 miles from Ortonville on Big Stone
ake. 1500 feet beautiful lake shore—45
. tillable land. Hundreds of apple trees.
lodern dwelling including all electric
ppliances. 2 cottages. Acres of mums
nd tomatoes. Complete list of farm and
arden equipment, boats, motors, trac-
rs, etc. Must be seen to be appreciat-
d. Priced at $29,000 with terms to suit
urchaser.

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Ortonville, Minnesota

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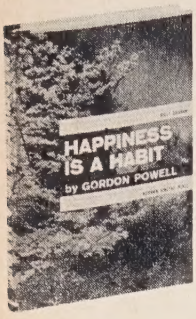

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